13-14; church efficiency expert, 14-7; ss (First), Anderson, Ind, 17-9; fld rep, Near East Relief, 19——; res, Winona Lake, Ind. DD, ParsC, 99.

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CHAPIN, Charles Brookes; b, NY City, My 20, 1855; CNJ, 76; UTS, 77-80, dipl; ord (Pby, Jersey City), Sp 13, 81; pas, Norwood, NJ, 81-2; pas, Freeport (LI), NY, 83-7; ss (RCA, First), Brooklyn, NY, 87-9; pas Presb, East av), Schenectady, NY, 90-2; pas (RCA, Hamilton Grange), NY City, 93-1904; pas (Presb, Westm), Rochester, NY, 04-11; pas, Medina, NY, 11-13; pas (First), So Bethlehem, Pa, 13-8; Nat Serv Comm Pres Ch, & pas, Camp Wadsworth, SC, 18-19; prof (BibLit), ConverseC, Spartanburg, SC, 19-22; do, SWPU, 22-3; prof (Ed Rel Pedag), ChicoraC for Women, Columbia, SC, 24-6. DD, NYU, 95.

DAY, Thomas Franklin; b, Allegheny City, Pa, Ag 31, 1852; OU, 76; UTS, 77-80, dipl; ord (Pby, Utah), Mr 12, 81; hm, American Fork, Utah, 80-90; prof (Heb & O T Lit), SFTS, 90-1913; trav, Russia, Egypt, Palestine and Greece, 12-13; prof (Bib Lit), OliC, 13-14; grad, SyrU, 14-16; act prof (Philos), WhitmC, 16-17; ss (First Pres), San Rafael, Cal, 18-9; dir rel ed (First), San Francisco, Cal, 23——; res, San Anselmo, Cal. DD, HastC, 95; PhD, SyrU, 1916.

FULTON, Albert Andrew; b, Ashland, O, Jn 4, 1849; CNJ, 76; UTS, 76-7, 78-80, dipl; Europe, 77-8; ord (Pby, Brooklyn), My 2, 80; fm, Canton, China, 80-1922; hr, Pasadena, Cal, 22——. DD, UWoos, 1904. Died Dec 9, 1934.

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A HISTORY OF CHRISTIAN MISSIONS IN CHINA

—*By*—

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As early as 1877 there were reported portions or all of the Bible in eleven "dialects." [49] In 1862 Bridgman and Culbertson, as we have seen, completed a translation of the Bible which in some respects was an alternate to the Delegates' Version.[50] Portions of the Bible were also put into the literary language as follows: Acts in 1860 by Charles W. Gaillard; Mark and Acts in 1862 by John L. Nevius; the New Testament, 1850-1866, by T. H. Hudson; Matthew and Mark by Ho Chin-shan, revised by James Legge, in 1860; John's epistles in 1870 by F. S. Turner; the Gospel of John in 1874 by Hobson and Muirhead; Psalms one to forty by John Macgowan in 1875; Colossians by Muirhead in 1875; Hebrews by Samuel Dodd, also in 1875; and the New Testament by Chalmers and Schaut in 1897.[51] The opening to Protestant missionaries of the Yangtze Valley and the North necessitated a translation of the Bible into Mandarin, the vernacular of the greater part of these sections of the Empire. A Mandarin version of the New Testament by Medhurst and Stronach appeared in 1857, but was unsatisfactory.[52] After 1860 a committee was formed of Messrs. Burdon, Blodget, Martin, and Schereschewsky, representing some of the larger societies then in Peking. The Mandarin New Testament produced by these men, assisted by Chinese, was issued about 1870 or 1872 [53] and rapidly came into extensive use. A Mandarin version of the Old Testament, largely the work of Schereschewsky, appeared in 1873, 1874, or 1875.[54] W. A. P. Martin made a Mandarin translation of the Gospel of John.[55] Griffith John, at the request of the British and Foreign Bible Society and of the National Bible Society of Scotland, prepared a translation of the New Testament in Mandarin.[56] He also began on the Old Testament.[57] A translation was needed

[49] Baldwin in *Records of the General Conference of Protestant Missionaries of China, 1877*, p. 207.

[50] Canton, *History of the British and Foreign Bible Society*, Vol. 3, p. 445; Wherry in *Records of the Missionary Conference. Shanghai, 1890*, p. 53.

[51] *The Christian Occupation of China*, p. 452, based on *Historical Catalogue of Printed Editions of Holy Scriptures in the Library of the British and Foreign Bible Society, Translations of the Scriptures into the Languages of China and her Dependencies*, by J. R. Hykes, and Broomhall, *The Chinese Empire*.

[52] Wherry in *Records of the Missionary Conference, Shanghai, 1890*, p. 55.

[53] Wherry in ibid., pp. 54, 55; Woodin in ibid., p. 90; Soothill, *A Typical Mission in China*, p. 197; Canton, op. cit., Vol. 3, p. 445.

[54] *Spirit of Missions*, Vol. 68, p. 235; Woodin in *Records of the Missionary Conference, Shanghai, 1890*, p. 90; Soothill, op. cit., p. 197.

[55] *The Christian Occupation of China*, p. 452.

[56] Thompson, *Griffith John*, pp. 428, 441, 442. The request was made in 1887.

[57] Ibid., p. 428.

which, while not as offensive to the scholar as that in the despised vernacular, would be fairly intelligible to the less educated and could be used in districts speaking Mandarin or dialects closely akin to it. Versions were, therefore, produced in what was called "easy Wen-li," a less condensed form of the literary style. Griffith John made one of the New Testament (begun in 1883 and finished in 1886),[58] and Blodget finished one, also of the New Testament, in 1889.[59]

None of these versions was entirely satisfactory, nor was it likely that any would ever be until the revision could be made by Chinese thoroughly at home both in the original languages and in their own. Until such Chinese Christian scholarship should emerge, it was necessary for foreigners, with the aid of Chinese, to continue the task, and at the Shanghai Conference of 1890 committees were, as we have seen, appointed to undertake it.

Versions of part or all of the Scriptures were appearing in the forms of the spoken language which were found in such variety in the coast provinces south of the Yangtze. Some of these were printed in the Chinese character, some in Roman letters, and some in both. Roman letters, while by no means fully adapted to represent Chinese sounds, possessed the advantage of being more quickly learned than were the Chinese characters. Then, too, in at least some forms of the vernacular were words for which no characters existed. The use of Roman letters might seem barbarous to the scholar, but it was a courageous attempt to facilitate the literacy of all church members. In several dialects no literature had previously appeared: the missionary was the first to reduce them to writing, and the portions of the Bible he translated were the earliest printed books to be issued in them. Portions of the Scriptures had been translated into some of the vernaculars before 1856. Among the editions of part or all of the Bible that appeared between 1856 and 1897 were the Gospels and the Acts of the Apostles put into the Wênchow vernacular in romanized form by Soothill and printed in 1893;[60] the New Testament in the Hakka colloquial by members of the Basel mission and issued both in Roman letters and in the Chinese character

[58] Gibson, *Mission Problems and Mission Methods in South China*, p. 208; Bonfield in *China Mission Year Book, 1915*, p. 472; Thompson, op. cit., p. 428; Canton, op. cit., Vol. 5, p. 170.

[59] Bondfield in *China Mission Year Book, 1915*, p. 472.

[60] Soothill, op. cit., pp. 199, 200.

World Missionary Conference, 1910

(To consider Missionary Problems in relation to the Non-Christian World)

REPORT OF COMMISSION I

CARRYING THE GOSPEL

TO ALL THE

NON-CHRISTIAN WORLD

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humanly speaking, are not likely to hear the Gospel unless the Church makes adequate provision to make it known. Thus in Kwang-tung, the first province to receive a modern missionary, after more than a century there are stretches of territory in the north, west, and south, equalling in population the entire number inhabiting the Pacific Islands and the Philippines, still without a preacher. Dr. Fulton reports that within 140 miles of the scene of Morrison's labours there are three counties containing some 10,000 villages, averaging 250 inhabitants each, and so near each other that in some cases from a central point 600 villages may be counted within a radius of five miles. In hundreds of these no missionary or Chinese preacher has ever set foot. Dr. Gibson, who labours in the north-east section of the same province, says, in explanation of his statement, that his field is somewhat "adequately occupied," that "there is hardly any village which has not now a Christian chapel or place of worship within at most a distance of six miles." Territorially and actually Fu-kien is only half-occupied, though theoretically all portions of the province have been allotted for evangelisation. Writing of Shan-tung, China's Holy Land, Dr. H. Corbett asserts that "there are thousands of flourishing towns and villages where as yet there are no Christians, or schools under Christian influence." Even Kiang-su, which has both the largest number of missionaries and the smallest number of inhabitants to each worker, is so inadequately reached that there are many towns of 10,000, and scores of villages of 5000, still without a preacher. This, however, is little to be wondered at, as the large proportion of workers located in Shanghai leaves each of those in other sections with a parish of over 50,000 to care for.

2. *Classes most Neglected.*—"A volume the size of the *Encyclopædia Britannica*," writes the Rev. John Archibald, "would barely suffice to give particulars of the sections of our field and the classes of our people who are absolutely neglected, or but partially reached."

Yet if individuals and larger aggregations from certain groups are regarded, most classes have to some extent been reached. Even the late Emperor and the Dowager Empress received and read—in part at least—the New Testament, His Imperial Majesty venturing to suggest improvements in the style. The Empress Dowager on more than one occasion showed special favours, and gave costly presents to women missionaries who had been at the Palace as interpreters to the wife of Minister Conger; yet she remained to the end true to the received faiths, especially Buddhism. Those classes most neglected are wealthy men and officials—to an even greater extent, their wives and children—and the literati and Government students, the last two classes despite the comparative success which has rewarded the efforts made to reach them. The aboriginal tribes, especially those in South-Western China, are largely unevangelised. As they number some 6,000,000—more than half of Korea's population—and as they respond so readily to the evangelistic message, this neglect is deplorable. The boat population, numbering millions, especially in Kwang-tung and Kwang-si, is likewise without workers, the Rev. I. Genähr stating that in Canton alone this means the neglect of 100,000—more than the population which in the New Hebrides has awakened such sympathy and effort. Manchus, clerks, and apprentices in shops, soldiers, beggars, defectives, lepers, fallen women, and mountaineers are other classes which are inadequately touched by Christianity.

China's many millions of Mohammedans likewise are as a class almost wholly untouched. While they may be reached in the street chapels or by open-air preaching, the workers who have given any special attention to them could be numbered on the fingers of one hand. Some few Arabic Scriptures have been distributed among the Moslem leaders, but there are only two tracts in Chinese specially prepared for use among them. Unfortunately, one of these is so polemic that few Mohammedans would read it through, and the other one has failed after many